

LIBERTY STANDARD.

"PROCLAIM LIBERTY THROUGHOUT ALL THE LAND, UNTO ALL THE INHABITANTS THEREOF."—LEV. 25: 10.

VOL. II.

HALLOWELL, (MAINE,) WEDNESDAY, OCTOBER 26, 1842.

NO. 12.

THE LIBERTY STANDARD
PUBLISHED ON WEDNESDAY MORNING.

Communications for the Standard, to be addressed (post paid) to
AUSTIN WILLEY, Editor.

Letters on business, containing remittances, to be addressed (post paid) to
THOMAS W. NEWMAN, Printer.

Terms: Two Dollars per annum if paid in advance;
Two Dollars and fifty cents after six months.

Office in the Granite Building, Water Street.

Moral Reformation.

Dr. Humphrey's Sermon on Duelling.
TEXT—"Thou shalt not kill."
EXTRACT.

But there is another way in which the sixth commandment is more coolly, and deliberately, and feloniously broken, than any except war, which has yet been mentioned, and which I had chiefly in view in selecting it for the present occasion. I allude to the savage custom of duelling, which so extensively prevails in this country, and in compliance with which, a most thrilling tragedy has just been got up and enacted at the seat of our national government. Express malice, as already explained, "is when one with a sedate, deliberate mind and formed design, doth kill another, which design is evidenced by threats, by lying in wait, or by concerted schemes, to do him some bodily harm."

"This," says Blackstone, "takes in the case of deliberate duelling, where the parties meet avowedly with an intent to murder thinking it their duty as gentlemen, and claiming it as their right to waite on their own lives, and those of their fellow creatures, without any warrant or authority from any power, either divine or human; but in direct contradiction to the laws, both of God and man; and therefore the law has justly fixed the crime of murder on them and on their seconds also."

That this is a good and sound law, no man of any legal standing will question.—Duelling is murder—is murder in the first degree. When two persons go out by agreement to fight with deadly weapons, and one kills the other, you can make nothing else of it but sheer murder. And as the criminality of an action consists in the intention, the man who falls in a duel is a murderer, as well as he who kills him; for he had murdered in his heart. He would have slain his antagonist if he could. The seconds too on both sides are murderers; for they are directly aiding and abetting in the shedding of human blood. And in what other light can those be regarded, who go out into the field of combat as spectators, without making any effort to prevent the duel? How would it be, if in any other case, they were to look on and see a fellow creature shot down like a bullock, without moving a finger to hinder it? Let such a fact be proved against them in a court of justice, and what would the judge say? What would the jury say? So the persons who instigate or encourage their friends to murder one another in duels are accessories to the crime, though they should not go into the field of blood at all.—Nay, more, in the sight of Heaven, all the friends on both sides, who wish the meeting to take place, are involved in the same condemnation, although that murderous desire should never be breathed into the ear of any human being. It is murder, MURDER MURDER! in the spirit of the sixth commandment, against them all.

The only important inquiry, therefore, in relation to this point is, whether the crime of duelling is more or less aggravated, than that of murder under the ordinary circumstances of its perpetration. That it is more aggravated must, I think, be admitted by every one who will candidly weigh the following considerations.

In the first place, duellists, as a class, are much more intelligent and enlightened men than common murderers. Many of them are men of distinguished talents and public education. They not only understand the law, but they are far more capable of taking into view all the immediate and remote consequences of the crime; such as sending a fellow creature unprepared into the presence of his Judge, and the unutterable distress inflicted upon his family by the felonious stroke, which deprives them for ever of the solace and support of a husband, a father, a son, or a brother.

In the second place, the guilt of duellists is exceedingly enhanced by their rank and station in society. Instead of being found in the lower and middle classes, most of them belong to families of wealth and influence. Not a few of number hold some of the most important offices in the gift of the people, and are the pride if not the idols of the great political parties to which they belong. Now all these circumstances conspire to make their example infinitely more dangerous and pernicious than that of common murderers. When a wretch of the lowest class goes home maddened by alcohol, from a licensed dram-shop, and beats his wife to death in their miserable hovel, it strikes every body that hears of it with horror. [When the prowling desperado robs the lone traveler, and then shoots or stabs him, to escape detection, it makes every ear tingle and every heart shudder. And so in all cases of murder, with the single exception of duelling the crime is so far from stimulating others to similar acts of atrocity, that it operates most powerfully to deter them. But when a man to whom thousands have been accustomed to look up with deference and admiration, gives or accepts a challenge, and kills his fellow with a pistol, or a rifle, the exam-

ple is extremely pernicious. No one can tell how many other duels it may occasion. The wise and good will of course shudder and mourn, and may possibly lift up a feeble cry of murder, but many who have more influence in society will applaud both the slayer and the slain. Ambitious and unprincipled young men will be fired with a savage emulation, and even some of those men who unhesitatingly condemn duelling in the abstract, will feel constrained by a false sense of honor, to give it the sanction of their own example. Who can doubt that, viewed in this light, the criminality of the duellist is far greater than that of the common murderer?

In the third place, the deliberation with which the duellists spill his brother's blood, exceedingly enhances the atrocity of the crime. In most cases of felonious homicide, the murderer strikes the fatal blow under some sudden malign impulse. He very rarely takes time to deliberate, to think of the enormity of the deed which he is about to perpetrate, or to look at the consequences. And then the deadly purpose, supposing it to have been cherished for a day or a week, is, with very few exceptions, locked up in the murderer's own bosom. He broods over it as a terrible secret, and of course holds none of those communications with his friends, which might awaken reflection and give them opportunity to dissuade him from the horrible design.

But how is it with the duellist? He has, or may have, ample time for reflection, and see how calmly, when he is insulted, or wishes to take his rival off, he goes about the bloody work. He first looks round for some trusty friend, to assist him in the customary arrangements for the murder; then sits down and writes his challenge, deliberately folds it up, sends it by the hand of his friend waits for the answer, as he would in any ordinary business transaction; and if any difficulty arises in settling the preliminaries, conducts the correspondence with all the coolness of practiced diplomacy. In the mean time, his friends are continually about him. The whole affair is discussed with the utmost freedom. The chances of his killing his antagonist, or being killed by him are gravely calculated. The sixth commandment authoritatively bids him forbear, conscience remonstrates, and the yearnings of natural affection plead; but he remains firm to his purpose. The die is cast. His victim is selected, and one of the other must fall. In all cases the challenger takes just as much time as he chooses to deliberate, during which time he commonly settles his private affairs, and perhaps writes letters to be delivered to his family. He lies down and sleeps over his fell purpose, and rises up with murder as fresh in his heart as ever. A stern and inexorable demon urges the parties on. The fatal day arrives. Neither the voice of religion nor humanity is heeded. The ground is as deliberately measured off as if there was to be a trial of skill in hitting a dollar. They have come out to "hunt for the precious life," and there must be no flinching. They take their stations, the word of command is given, and the deadly aim sends one or both of them into a miserable eternity.

This is a plain, unvarnished representation of that deliberate ferocity with which murder in single combat is usually perpetrated; and how immensely do these circumstances aggravate the guilt of the crime in comparison with that of common murders!

In the fourth place; with the exception of drunkards and maniacs, the ordinary class of murderers never kill their most intimate friends. But the blood-stained records of duelling afford many such horrible examples. Do you see those two young men, the pride and hope of their respective families, putting their pistols in order, or hastening away with their seconds to the field of slaughter? They were brought up together from early childhood, and have always been more intimate than brothers. Three days ago they would have defended each other against any assault, at the hazard of their own lives; but they fell out in an evil hour; a single hasty word was spoken, and nothing but blood can atone for the insult! Now how much does the atrocity of the act in such a case as this, surpass the guilt of common murder.

In the fifth place, there is one other consideration which enhances the criminality of avowed duellists, beyond that of common murderers, more than any thing which has yet been mentioned. They are murderers by profession. Not only do they cherish the purpose in their hearts, for a long course of years, of defending their honor with deadly weapons, but they give it the sanction of their own example. They proclaim it upon the house tops. They provide every body to understand that they hold themselves in readiness at all times, to wash off an insult in the blood of him who offers it. Now what is this, in the eye of Him who hath said, "thou shalt not kill," but habitual "malice aforethought?" And what a crimson premeditation does it give the duellist over most others who imbrue their hands in human blood? In a majority of cases, where men are brought to the gallows for the crime of murder, the thought of committing it probably never entered their head till very near the time of its perpetration. They could not have believed, a month beforehand, that under any circumstances, they should ever be induced to stain their conscience with human blood. From the prison and from the place of execution they look back upon the fatal deed with amazement. It was a sudden instigation that hurried them on.

But with the duellist, the shedding of just as much blood as he may think needful, to prove himself "a gentleman, or a man of honor," is a matter of long and deliberate calculation, and he carefully trains himself

in the use of the pistol and other deadly weapons, so as to be always ready. There is not a day in forty years, if he lives so long after his mind is made up to fight, when he would not give or accept a challenge; not a day but that he would take the life of any man, who should insult him, or whom he should so grossly insult as to be called to account at the muzzle of the pistol. And how can a holy God regard him in any other light than as a murderer, from the moment that his contingent purpose is formed? Is it not, in the language of the law, "general malice, or malice against all mankind," which he cherishes in his heart from youth to grey hairs, whether an opportunity ever offers to shed blood or not? If the man who always stands ready to defraud his neighbors is an habitual cheat, or to steal their property, is an habitual thief, why is he not who always stands ready to shoot his neighbor, an habitual murderer? Surely, then, the duellist who after waiting five or ten years for a fitting occasion to give, or accept a challenge, kills his antagonist, is vastly more guilty, than if under some sudden provocation he had committed the same crime.

Nor can I see that it makes any material difference, whether a man is not a professed duellist, provided he justifies the resort to deadly weapons in extreme cases. However loudly he may condemn the custom of settling quarrels and punctilios in this way, as one of the relics of a barbarous age and however sentimentally he may mourn over the sanction which it receives from public opinion, if he would fight under any circumstances, he adopts the principle, and that makes him in heart a murderer. It may require a much greater provocation than a professed duellist would wait for to induce him to break the sixth commandment; but he has made up his mind to break it in the last resort; and as the extreme provocation or contingency, on which he makes the case to turn, may happen at any time, by holding himself ready to meet it, he always holds himself prepared to commit murder.—The only difference, as I have just stated, between him and one who will resent the slightest provocation, is a difference of degrees. The principle and the malice pre-ence are in both cases alike.

Now if the taking away of human life in single combat is murder, and it is murder attended with peculiar aggravations, then the crime ought in all cases to be punished with death. The surviving principal and the seconds ought to be instantly arrested and handed over to the ministers of justice, for trial and execution. If they flee, they ought to be pursued from city to city, and from State to State; and if they succeed in reaching some foreign jurisdiction, they ought to be demanded just as other murderers are.—All this is too plain to admit of argument, unless it can be made to appear, not only that the duellist is, but that he ought to be a privileged murderer, on account of some law which is paramount both to the law of God and the law of the land, or of some peculiar circumstances, which change the nature of the crime. Are there any such circumstances? Will it be said, that the duellist ought to be left unmolested, because instead of seeking to hide himself under the cover of darkness, as other felons do, he commits murder in broad day light, and before many witnesses? Is not his open and deliberate defiance of the laws, on the contrary, a great aggravation of the crime? Should we regard a person of any other class who had the astonishing hardihood to murder his neighbor at mid-day, and almost in presence of the magistrates, as more or less worthy of death, than if he had stabbed him in the dark? There can be but one answer.

TO BE CONTINUED.

Slaveholding Christianity.

George Trask one of the speakers at the late annual meeting of the Mass. Abolition Society—related the following occurrence as told to him, by a gentleman who had traveled at the South.

A freeman in Georgia swept away many mills, among them one of great value. The owner sent three miles for a skilful slave carpenter to come and see what could be done to repair the damage. On his way the carpenter must pass another plantation. The planter read that the slave was permitted to be absent one day. He went on, but was detained so that he could not return the same day. On the day following when he went back, the planter set on his five hounds upon the carpenter. He stepped back against a Virginia fence, seized a stake and mowed down the dogs. Their yelling called the pack of a hunter to their aid. The slave seeing nine dogs against him, jumped on a fence and continued to sweep them down. The man aimed his musket at him and told him to get down or he would fetch him down. Thus threatened he descended. The dogs stripped him naked, and left him covered with blood. The slaveholder, in speaking of it, said it would have ruined the dogs if they had been beaten by the negro, and he would rather sacrifice the negro than have his hounds spoiled. That slaveholder was a member of a christian church, and the slave belongs to the same. Letters from that church are good with us if we have not taken action against slavery.—[Charter Oak.]

Bloodhounds, figuratively speaking at least, are an integral part of the standing army of the United States. Their efficacy was first tried in the new world by Columbus, in chasing and tearing the naked inhabitants of Jamaica; they are now taught to hunt and tear human black cattle at the South. They are faithful and brave, and form a most appropriate body guard to the chivalrous southern gentry.

Political.

From Blackwood for October.

Fall of the Roman Empire.

SYSTEM OF SLAVERY.

In our remarks on Michelet's History of France we begin, as is customary, at the beginning. Gaul was a Roman province before it became the kingdom of France, and we must assist at the transformation.

In speaking—says M. Guizot, in a passage quoted by Michelet—in speaking of that invasion which overthrew the Western Empire, we often hear such expressions used as the *inundation* of barbarians sweeping all before it—a sort of human deluge carrying away all the monuments of civilization. Such expressions deceive us as to the true nature of the event. No great and sudden disaster overthrew the Roman Empire, nor did its laws and civilization die this violent death. A number of invasions—partial, successive—of men banded together for predatory excursion, more frequently than of armies raised for territorial conquest—these wore down the strength, wasted, and finally destroyed the Roman Empire in the West. It was thus, more especially, that Gaul was conquered. No mortal blow was ever struck, but a general insecurity of life and property for a long time afflicted the province; no part of the country was safe; no one knew whose land, whose village, would be next laid waste; communication from one town to another was cut off or rendered dangerous; the organization of society was assailed, impeded in its action, broken up, destroyed. There was a dissolution, gradual but irreparable, of the vast body of the State—its repeated wounds healed not, but limb after limb suffered mortification, paralysis, and decay. The masters of the Roman world found it impossible to hold together, to keep in systematic action their mutilated Empire; they were compelled to relinquish even those parts which had as yet been spared by the invader; from a great part of Gaul, and from Great Britain the imperial administration deliberately withdrew, leaving the territory to be divided, or contested for, amongst the rival hordes of barbarians.

If such be the true character of the event, how can the success of the barbarian be accounted for?—how came the Empire to fall under a series of invasions nothing comparable to those which the Republic sustained? Shall we attribute the weakness of the Empire to the weakness of the Imperial Government? But an Imperial Government is at all events, well calculated for the purposes of war, and the provinces were more wisely and justly governed under those Prefects which the senate annually sent forth, and whose great anxiety was to enrich themselves before their successors drove them from the field. The worst of the Emperors were often exceedingly popular and beloved in the Provinces. Rome itself being a theatre large enough for the practice of all their vices and their tyranny. Jurisprudence, and the administration of the civil law, continued in a steady course of improvement. It was an internal evil certainly that destroyed the Empire, but not one of a Political nature—it was a Social malady—one which lay in the very organization of Society—one which no administrative power could reach—it was the system which committed the cultivation of the soil, and other branches of manual industry, to the hands of the Slave—it was this that, like a slow poison in the constitution, withered up the strength of the Roman Empire.

When Rome made her vast conquests, she brought in, from every part of the World, troops of captives. With these the rich Patricians cultivated their enormous estates; the race of small proprietors and free husbandmen became extinct; and the nobles committed their extended fields and their vast tracks of pasture to the care of these imported Slaves. Throughout the Empire the land was generally cultivated by Slaves, or by agricultural laborers bound to the soil, and but one degree removed from Slavery; Arts and Manufactures were practiced by the slave; the industry of a Country, in which consists the wealth of a Country, was entrusted to the energy of the Slave.

Doubtless there were other causes operating to the destruction of the Roman Empire; but all other causes, without this, are insufficient to explain the fact, that so noble a Province as Gaul—under the sway of a Civilized and Military power—was allowed to be pillaged and conquered piece-meals by hordes of barbarians; while this one cause seems sufficient of itself to account for such a lamentable result. For note how insidious and complete was the mischief that it wrought. As its first consequence, there was no Free Peasantry to rise on the emergency to be called together—no patriot bands could be called together—no militia, no guerrilla warfare, all must depend on the paid and disciplined troops of the Emperor. While, indeed, the revenue of the Emperor was sufficient to the demand made upon it, this was not of vital importance. Of good soldiers there was no lack, so they could be paid for.—Rome could subsidize its invaders to protect it from invasion. Those large-handed Robbers, those men of giant bulk, who came stalking out of fields and forests they had no patience to cultivate, were willing enough to feed and fight (they were equal pleasures) at the Empire's expense. But second consequence of this false and vicious system was even more disastrous than the first. An industry committed to slaves—divorced from the spirit of competition

—converted to a disgrace—stationary at the best, with no principle of advancement, no elasticity to recover itself from depressing circumstance—could not supply the Revenue for the support of that immense mercenary force which the weakness of a slave population rendered necessary. The burden of taxation absolutely crushed the people. Year after year that burden was imposed upon resources which were year after year declining under its pressure.—The taxation impoverished, till in some places it actually depopulated, the Province.

Slavery was not, of course, peculiar to the Roman Empire; nor is this the only Empire which has sunk under the slow curse it entails. It was the system prevailing throughout the old world; apparently the first and inevitable result of War and Conquest. It was a natural and egregious blunder of human selfishness. A community of men thought it the most rapid and certain method of enriching themselves to conquer other men, take them captive, and make them work for them. But Wealth is, after all, the product of Human Industry reducing to subjection the powers of Nature, not Man, that we must conquer; and Nature yields reluctantly and grudgingly to dishonorable toil, and labor that the scourge impels. She loves not to surrender to hands that the fetter has marked. And therefore, in addition to the suffering of the human being, compulsion, and the prison-house, and Labor (which in every sense, is man's best friend) converted to a degradation—besides all this, there is a gross blunder made in the attainment of National Wealth. The great proprietor, whether Patrician, or Bashaw, or Noble, is content enough, and finds that all goes well; but the Community, as a whole, becomes impoverished; its industry, the source of every thing, is relaxed, unheeded; sloth and corruption are fostered, its fictitious strength decays, its civilization must kick the dust.

Interrogate those gigantic ruins in the East—Thebes, and Egypt, and Palmyra—they will teach the same lesson. Enslaved multitudes raised the temple, the palace, the pyramid, and melting away at the base of the structures they had reared, left their work to the inheritance of the desert. The slow sand gained on their labors.

These yield a silent testimony; in the history of Rome we have loud evidence of the operation of this pernicious system. Nothing can speak more plainly than the description we have of the distress of the provinces of Gaul, owing to the demands of a craving exchequer, and that at a time when no peculiar tyranny is complained of. When the census was to be taken, says Lactantius, a father of the church, in order to fix on each person or family the due amount of contribution, such was the lamentation, such the general distress, one would have thought there was an invading army, or a town taken by assault. But in vain, he adds, did the officer exaggerate the value of every thing, in order to lay on it the greater tax—in vain did they add to the years of infancy and take from those of old age, that they might increase the number of such as could suffer the tribute; the men, indeed, could avenge and could starve, but they could do longer pay. The fields were deserted, or were sown with the sick and the dying.—The tax, in all its exorbitancy, was imposed but there was nothing left to pay it but the dead!

Nor did the wealthy inhabitants of the Gaulish towns escape the unwonted pressure of this financial distress. The magistrates, the curiales, were made responsible, in the first instance, for the tax imposed upon the whole province. They were called upon to pay the entire contribution into the imperial exchequer, and take upon themselves the collection of it. Now the magistrates of the great cities of Gaul occupied a very honorable position; much power was necessarily thrown into their hands, and the emperors were in general solicitous to maintain the honor and efficacy of this body of men. But this one charge of collecting the revenue was so odious to their fellow-countrymen, that there was the greatest anxiety to escape from office. The highest or senatorial rank, men who generally resided in order were those oppressed by these civic honors, and they had recourse to all manner of pretext and expedients to escape from office. The highest or senatorial rank, men who generally resided in order were those oppressed by these civic honors, and they had recourse to all manner of pretext and expedients to escape from office. The highest or senatorial rank, men who generally resided in order were those oppressed by these civic honors, and they had recourse to all manner of pretext and expedients to escape from office.

The code is full of decisions pronounced against such pretext, and compelling men to assume these municipal functions. Some were known to take flight and conceal themselves in the garb of slaves, in order to avoid these intolerable honors. There is a novel—that is, a decree of the emperor—which ordains, "that if any bailiff of an estate, (to use a free translation) should receive such runaway burgess or common-councilman, and not render him up to the town to which he belonged, such bailiff, if a freeman should be degraded and sentenced to labor, and, if a slave, should be beaten to death." What shall we say of the state of society where there was a law punishing with death any one who should harbor a citizen seeking a refuge among slaves from the honors of the magistracy!

In the mixture of good and evil which accrued to mankind from the overthrow of the Roman empire, we must set down first and pre-eminently among its good results; that it led to the abolition of this system of slavery. It seems that nothing less than a re-construction of society—a complete be-

ginning again—could get rid of an evil so incorporated into the civilization of olden times. We sometimes hear this result attributed at once and simply to Christianity. There has been no good done in which that religion has not had its share—there is no good result to which it ought not to lead; but assuredly the preaching of Christianity did not itself effect this reformation. The city of Antioch was one of the greatest, and perhaps the most christian city of the empire. Its opulent inhabitants retained their slaves with as little scruple of conscience, under the preaching of their excellent bishop St. Chrysostom, as when the priest of Apollo led forth the youth of the city in riotous assembly, to the voluptuous groves of Daphne. He who would note the true era of the downfall of slavery, must in our opinion, keep his eye upon the rising communes on the new municipalities which, over all feudal Europe, struggled into existence and power against their disorderly oppressors.—In these communes, or free burghs, society began afresh, and entered on a new track. The citizens who were here struggling for independence and the benefit of equal laws, were not in the condition to have slaves; what they contended for was the liberty to work with their own hands, and enjoy the produce of their own labor.—When they had triumphed, the industry of the towns was seen to be in the hands of freemen; the labors of the loom and the forge were transferred to workmen, proud of their social position, and resolved to maintain it. The Flemish weaver had his sword hanging at his loom.

Thus a new model of society was given.—It was soon felt that the industry of the fields also—that the labor of the husbandman—ought to be manumitted. Nor was discontent idle among the peasantry. The preaching of Christianity, operating on this state of things, and strongly aided on one occasion by the general belief that the world was coming to an end, completely and sanctioned the happy revolution!

Colored men in Louisiana.

Warning to Shipowners and Shipmasters!—We have just seen an act, passed by the authorities of Louisiana the present year, entitled, "An act more effectually to prevent free persons of color from entering into this State, and for other purposes." The act is not only arbitrary, but undoubtedly unconstitutional, and is exceedingly onerous and unjust in its operations with regard to the free States; and the very essence of the act is a violation of the rights and privileges of American citizens. The bill consists of fifteen sections; the first is as follows:

Sec. 1. Be it enacted by the Senate and House of Representatives of the State of Louisiana, in general assembly convened, That from and after the time specified in this act, no free negro, mulatto, or person of color, shall come into this State, on board of any vessel or steamboat, as a cook, steward, mariner, or in any employment on board said vessel or steamboat, or as a passenger; and in case any vessel or steamboat, shall arrive in any port or harbor, or landing, on any river of this State, from any other State or foreign port, having on board any such free negro or mulatto, or person of color, the harbor master, or other officer having charge of such port, or any person or persons residing at or near said landing, shall forthwith notify the nearest judge or justice of the peace in the parish in which said port, or harbor, or landing is situated, of the arrival of said vessel or steamboat; whereupon the said judge or justice of the peace shall immediately issue a warrant to apprehend and bring every such free negro, mulatto, or person of color before him; and on the execution of said warrant, by bringing before him such free negro, mulatto, or person of color, he shall forthwith commit him or her to the parish jail, there to be confined until said vessel or steamboat shall be ready to proceed to sea or to her place of destination, when the master or commander of such vessel or steamboat shall, by the written permit or order of the said judge or justice of the peace, take and carry away out of this State every such free negro, mulatto, or person of color, and pay the expenses of his or her confinement.

In the other sections, various penalties are prescribed to aid in carrying out the principles of this act. Every master of a vessel, on board which a free black or mulatto may have been brought into Louisiana, must give a bond, with securities to an amount not exceeding five hundred dollars, that he will pay all expenses of arrest and detention, and carry the proscribed individual out of the State. The penalty for refusing to give such security, is one thousand dollars. Every free black or mulatto person, who may return after having been sent out of the State, shall be liable to imprisonment at hard labor, for five years; and if he shall be found in the State, thirty days after such imprisonment, he shall be liable to imprisonment at hard labor for life!

It is further enacted, that any person who brings into the State any free person of color, in violation of this act, shall be punished on conviction, by a fine not exceeding two hundred dollars, for the first offence; and for the second, by imprisonment not exceeding one thousand dollars. Also, that any person who shall employ or harbor, or entertain as a boarder or lodge, any free person of color, residing in the State contrary to law, shall on conviction thereof, be punished by a fine not exceeding two hundred, for each offence.

It behoves our merchants and shipmasters to examine the provisions in the above unjust law, before they leave a northern port on a voyage to New Orleans.—[Eman]

Communications.

For the Liberty Standard.

Mr. Editor:—Your kind attention to my communication to you of the 12th inst., prompts me to again say to you, that I yet differ from you on the question at issue, and I would say that, let us differ if we must, honestly, for Heaven forbid that I should differ from you willfully.

You say that "services from man to man do not constitute American slavery." Granted, that services from man to man alone do not constitute American slavery, but, sir, is it not the very foundation of American slavery? Strike this out of existence and would not slavery have an "immediate" death struggle? (1)

I have a new wrinkle in my cranium since I have learned, that "no person, held to service or labor in one State under the laws thereof, escaping into another, shall in consequence of any law or regulation therein be discharged from such service or labor; but shall be delivered up on claim of the party to whom such service or labor may be due," has exclusive reference to "a minor," "ward," "jurymen" and "a convict." (2) Is it a supposable case that such an article, embracing such language, would have ever been adopted into the Constitution of the U. S., had American slavery been unknown to the framers of that Constitution? Were not the slaveholders as tenacious of their rights then as now? Do you suppose they were indifferent to the constitutional protection of their slaves, or slavery, or as they term it, servants and services? (3) You have referred me to the Missouri case. I am aware of that decision, but sir, I would ask you if you are not aware that the highest tribunal of our Union has decided that a run-away servant (slave, if you please) can not obtain his or her freedom in any state in the Union? And was not this decision predicated on the very clause of the Constitution quoted above? (5) Now sir, I would ask, if in the eyes of the Constitution, and the decision of the Penn. case, a man or number of men, should entice away and keep secreted a known slave or servant, would they not be guilty of accessories to theft as much as you or I should be if we should entice away and secrete another man's horse, or "other goods and chattels?" (6)

I am sorry that my remark about the "one" abolitionist drew such a compliment from you towards him, as he is an esteemed townsman, and without hesitation I say he is the most rational, and the most sensible abolitionist I ever had the pleasure of conversing with, you of course, excepted.

You say "in fact the Liberty party is the only party in this country that ever undertook to carry into effect the grand object of the Constitution."

Well, I must confess that the bump of flattery towards your party must be a bumper, even unto the annihilation of the founders as well as the sworn supporters of the Constitution, from its adoption to the present day. (7) This is about equal to the notion of your correspondent from (this town, in relation to the gain of abolition votes in this town, from last year, which represented 83 gain, when in fact it was but little more than one quarter that number. (8)

Hastily, but respectfully yours, &c.,
E. G. B.

1. So would all hired labor, and labor of children.

2. The writer misunderstood us, and we are not aware that our remarks contained any such meaning. These classes of persons were referred to merely to show that "service from man to man," was not necessarily slavery.

3. The provision of the Constitution referred to, no doubt includes the slave, while state law makes him such, but not the slave exclusively, nor the slave at all because he is property. Should chattel slavery be exchanged for an apprenticeship, this provision would equally cover its subjects.

4. So was the Miss. case before the highest tribunal.

5. Certainly I am.

6. No. 1st Because the bible requires precisely that aid to the hunted fellow man. 2. Because a human being cannot be a subject of theft. 3. Because the Constitution does not regard the slave as property, but as a person. 4. Because, by the constitution, no man has a right, even to presume another to be a slave, except the man "to whom service or labor is due," or his agent not even a State officer. 5. Because, to aid or abet in the return of a man to slavery is holding him against the law, that "all presumptions must be in favor of liberty."

7. Will the writer inform us what other party has ever attempted to establish impartial justice in this country?

8. The person referred to was correct, but there was a slight error with the printer in omitting a dash.

COST OF WAR.—In the present war in India 40,000 lives, British and native, have been sacrificed; and nearly \$3,000,000, according to Sir Robert Peel, has already been flung away. When the last reinforcement, now on their way to China, shall have arrived, the English will have 58 ships of war, 17 of which are steamers, in the Chinese waters, with from 40 to 50 transports and store ships, and 15,000 fighting men, besides marines, who may be employed on shore. They have already slain 8,000 Chinese and captured and destroyed 1,819 pieces of artillery.

The English language contains about 140,000 words, 15,000 of which are primitives; two-thirds are direct from the Latin or through the medium of the French; the rest are compounds from the Latin and Greek, aiding in the polish and beauty of the whole.

LIBERTY STANDARD.

HALLOWELL, OCT. 26, 1842.

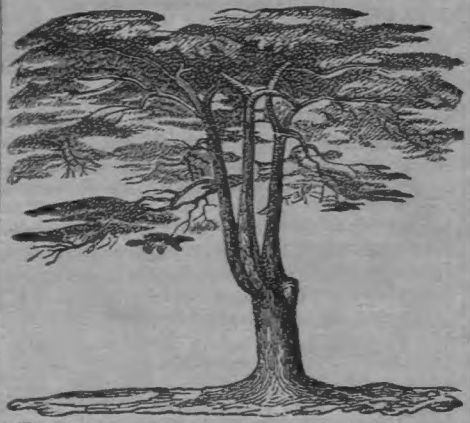
"There is but one proper and effectual mode by which (the abolition of slavery) can be accomplished, and that is, by the legislative authority; AND THIS, SO FAR AS MY SUFFRAGE WILL GO, SHALL NOT BE WANTING."—George Washington.

THE LIBERTY TICKET.

NOMINATIONS.

For President, A. D. 1844,
JAMES G. BIRNEY,
OF MICHIGAN.

For Vice President,
THOMAS MORRIS,
OF OHIO.



Economy of Slave Labor.

A few weeks since we presented various calculations upon the impoverishing nature of the slave system, on account of its inefficiency of labor. It is not, and cannot be a self-sustaining system, and a community resting upon it must perish, were it not supported by the labor of others. General estimates, of course, are all that can be obtained on such a subject, and that to which we arrived was, that the labor of the slave states was equal only in amount, to one able bodied freeman to 35, of their population, or 2.7 per cent; and from this labor should be deducted the great waste and extravagance to which slave labor gives rise. Were it not that those states possessed an easy, fertile soil, a favorable climate, industrious neighbors and a monopoly of the market, they would before this have gone down to ruin.

Take a single case. Suppose a planter purchases 50 slaves at \$600 each, making

King	\$30,000
Interest at 10 per cent, (southern value)	3,000
Wear and tare equal to interest	3,000
Overseer's salary and board, say	600
Feeding and clothing, each \$30	1,500
Cost of watching, catching, holding, runaways, death by violence, recruiting, cabins, sustaining the whole paraphernalia, say	600
	\$40,100

This eight thousand seven hundred must be made to enable him barely to bring the year about. But there should be added to this the depreciation of land in consequence of slave labor cultivation, the waste, the extravagance, the greatly increased price of all he purchases, the loss to a great extent of labor-saving inventions, both in producing and transporting, and the loss of much labor by his own family. No slaveholder can live, permanently, on less than fifty per cent, profit. But "unchain the laborers," and the whole outlay of \$40,100 capital is saved, together with the \$8,700 actual annual cost, and all the other impoverishing incidents of slave labor.

Twenty-five of those laborers freed, would be worth at least as much as the fifty slaves. Suppose these 25 received 25 cents a day, for 300 days in the year; this would cost \$1875. This deducted from the \$8,700, leaves \$6,825—the annual difference between cultivating the plantation with free and slave labor, amounting to \$136,25 dead loss on each of the 50 slaves! And if we reckon the efficient slave laborers at one third the slave population, which would be 833,000, allowing the same loss on each, would make \$113,288,000 annual loss to the slave states, exclusive of all other considerations! Truly, "the robbery of the wicked shall destroy them."

But whatever slavery is financially to the south it is to the country. The wealth of the nation, is the aggregate of the wealth of its inhabitants, and when the extent of that system of slave labor is considered, spreading as it does over the whole of the territory of the United States, as the chief basis of society, who can estimate the evil of slavery to the country, simply in an economical point of view. It creates in the republic a vast financial vacuum into which the hard earnings of other States will continually flow and return no more.

And the condition of the country is such as is best calculated to increase the evil. The slave power has established precisely such a state of things as is adapted to turn the current of northern wealth into that vortex, to be swallowed up. It has sought, with utmost zeal and assiduity, the markets of the world for its own productions while the industry of the north has been neglected, until no adequate markets exist, for its productions. The markets of the world are well nigh closed to us abroad, and our greatly diminished surplus is compelled to seek its market in the south, where probably from 80 to 40 per cent, of it never finds an equivalent. While such an immense difference in the basis of currency and exchanges (labor) obtains in the different sections of the country, nothing is more futile than to expect any permanent system of financial operations over the whole country. We might as well anticipate "equalization of exchanges," and "a currency of equal value," between sound capitalists and town paupers, as to suppose it attainable between the slave

and free states while slavery continues, except by paying the difference, in some form, between the real value of their currency, and the currency of the free laboring north. Neither can those enormous losses which the free states sustain in their southern business ever be prevented until slavery is abolished. Capital naturally follows in the train of commerce and political consequence; and while the north must find a market, to a great extent, in the lazy, dishonest, profligate south, for its surplus productions and importations, capital will follow the same "gulf stream," and both be again, as heretofore, swallowed up in southern bankruptcy. Then we shall have "hard times" again. This will continue to be the financial history of this country, until the north will take up the question of immediate emancipation as a practical question, and in the dignity of grieved manhood, say to the south, We cannot and we WILL not bear the intolerable burden of sin, shame, and poverty which slavery imposes upon the country. Unchain your laborers, seek judgment, relieve the oppressed. Let the free states adjust their own policy, and demand all the lawful energies of the general government for this end, and slavery would go down as without hands, and a glorious morning would break upon our land!

"Speak—for the poor man's cause—
For labor's just reward—
For violated law
Of nature and of God!
Speak—let the debtor hear
Within his living grave!
Speak—thunder in Oppression's ear,
Deliverance to the slave."

Lightning Rods.

We believe it is conceded that yankees have a right to ask questions, and to guess. The Kennebec Journal has taken up Colonization in earnest, and whether the real object is to divert public attention from the great question of emancipation, that the whig party may escape unscathed, we know not, but we guess—it may be so. (Did not a desire to secure the election of Mr. Clay, president of the Col. Society, and on whose success the existence of that scheme depends, bring Mr. Gurley here, and inspire his eloquence?)

The Journal remarks that our late article of "eleven columns," was "substantially the same thing as Mr. Lovejoy's addresses here and at Hallowell." How that may be, is not material. We have lectured on the subject ten times where we have heard him once. What was contained in the first nine columns, he scarcely made an allusion to here; and but few of the facts contained in the others were presented.

The Journal greatly errs in ascribing to Mr. Garrison the chief opposition to Colonization. About the time his "Thoughts" appeared, Judge Jay published his "Inquiry," and without the knowledge of Mr. Garrison, or his "Thoughts," or of abolitionists, Mr. Birney, who had been an agent for the cause, wrote against it most ably. These writings, which we have doubtless more than Mr. Garrison's to overthrow the scheme, although Mr. G.'s were able.

Another error, which shows that the Journal is not "competent to defend" the cause, is in the representation that the hostility of the colored people to that Society originated with Mr. Garrison. As we showed in the paper referred to, their hatred of it was as great before Mr. Garrison was 12 years old, and it has been since. They held conventions all over the free states, and in some slave states, the next year after the society was formed, and expressed their detestation of the project. Few papers, however, would publish their deliberations.

The fling at Mr. Wilson, a worthy missionary of the American Board, ought not to have been made. His representations are sustained by other missionaries of the Board, by Baptist and English missionaries, and now the Board are so fully convinced of their truth as to abandon the colony. The difficulty in this case was not chiefly "because the missionary Wilson quarrelled with Russworm about the payment of military fines;" and no one has any apology for misrepresenting, with the document before his eyes.

The Report of the Board, written by Chancellor Walworth, states distinctly, that "where this only difficulty in the case, your committee might have hoped that some arrangement might have been effected." It then speaks of obstacles which the Col. Society at home have thrown in the way, and adds,

"The real cause—the inherent difficulty of the case is in the fact, that the local authorities of the colony, and at least suppose, that the temporal interests of the colony conflict with the objects of the Board in establishing its missionary stations, to civilize and christianize the native inhabitants."

In other words, if the natives are enlightened they cannot be imposed upon and cheated. The colony will not endure the influences of the christian religion. Why does not the Journal publish that Report, and let its readers judge for themselves?

That paper adds: "The abolitionists rose up in arms against colonization because slaveholders supported it." This is not correct. They oppose it because, both in letter and spirit, it supports slavery, as its very first board of Managers declared was its design. Not a man can be found, intelligent upon these subjects, who supports colonization, and yet is a genuine disciple of the doctrine of immediate, unconditional emancipation. The two systems are antagonistic at every point, in principle and measure.

Another error. The Journal represents our quotations of official colonization documents, as chiefly, slaveholder's speeches. If what we presented is only adapted to influence the "prejudiced," will that paper give us facts—chapter and verse, for the honest? We want to publish them.

Congregational A. S. Convention.

This Convention met agreeably to a call previously issued, at Winthrop, Oct. 18th. Rev. David Thurston was chosen Chairman, and A. Willey, Secretary. The Convention was opened by singing, and prayer by the chairman. After a brief statement of the objects of the meeting, a business committee was appointed, consisting of Rev. D. Thurston, Dr. Tappan, Rev. J. T. Hawes, Rev. E. Thurston, Rev. D. Sewall, A. Willey and D. Garland. All persons present were invited to participate in the deliberations of the convention, and its services were directed to be opened and closed with prayer. The committee reported a series of inquiries, relative to the duties of christians and churches in regard to slavery, which were taken up in order.

1st Inquiry. Do we adhere to the principles unanimously adopted by the General Conference, June, 1840, that "slaveholding is a flagrant violation of the law which the God of nature has universally impressed on human hearts, and that the whole spirit, influence and authority of the Bible, are decidedly against it?"

This interrogatory, after consideration, was unanimously affirmed.

2d Inquiry. Have the churches and ministers of our denomination, done all which they ought, to remove this sin from their brethren at the South, and to free themselves from all participation with them in their evil deeds?

This was unanimously decided in the negative.

3d Inquiry. Ought there to be more prayer for the slaveholder, as well as for the slave? This was affirmed.

4th Inquiry. Is it the duty of ministers, in their preaching, to bear testimony against the sin of slaveholding, and to warn their people against all participation in it?

Remarks were made at considerable length, respecting the painful neglect of duty in the ministry, to testify for God against this sin, and to plead for the dumb. Some of their people are liable to go south, and should they, through the unfaithfulness of their ministers here, give support to that dreadful system, great guilt would lie at their doors. Their people support slavery, in many cases, by their social influence, by apologies for it, by religious fellowship with those who uphold it, and most powerfully by their ballots. It was unanimously affirmed to be the duty of ministers to warn the people against all participation in this sin.

5th Inquiry. Ought churches, by some public declaration, to bear testimony against the sin of slaveholding?

This was unanimously affirmed. Situated as churches are, in a country imminently endangered by the system, and sustained as it is by so many thousands of professed christians, it was fully believed that the Providence and Word of God now called upon the churches for their firm and unequivocal testimony against slavery.

6th Inquiry. Ought ministers to admit slaveholders to preach in their pulpits, or those who justify slaveholding?

Decided unanimously in the negative.

7th Inquiry. Do we consider it to be highly criminal for ministers and churches to maintain a studied silence in relation to the aggravated and soul-destroying sin of slaveholding?

This interrogatory received a protracted consideration. Millions of our countrymen are denied all the rights which their Maker gave them. The holy Scriptures are denied them, and they are legislated into heathenism. The fields where they toil are sending up a continued wail to the ear of the Most High, against the fraud that keeps back their hire, the acquisition of knowledge by them is made a penal offense. They are robbed of all personal, social, proprietary and civil rights, and some of the "little ones" of the Redeemer's flock are sold like beasts in the market; yet the greater proportion of those who profess to be God's "witnesses," his "temple," "co-workers with him," after all the light and motive which the last ten years have shed on this subject, are silent, and seem to study to remain so.

With pain and deep grief, the convention were constrained in faithfulness, unanimously to tell those heathen, that they regard this conduct as "highly criminal."

8th Inquiry. Should churches dismiss and recommend members to churches in which slavery is tolerated?

Decided unanimously in the negative.

9th Inquiry. Is it right to admit slaveholders to church fellowship? This was decided unanimously in the negative. It was believed to be contrary to the laws of Christ's house to receive to church fellowship, those who rob and oppress the poor—those who are guilty of "a flagrant violation of the law which the God of nature has universally impressed on human hearts, and of the whole spirit, influence and authority of the bible."

10th Inquiry. Should churches neglect to perform their duty in regard to the points before mentioned, what course ought individual members to take, who feel themselves aggrieved by such neglect?

This question was answered by the following resolution:

Resolved, That for the present, we consider it their duty to persevere with faith and patience, and by every good word and work, seek to bring their brethren and sisters to the truth.

11th Inquiry. Can christians innocently exercise the right of suffrage in support of moral wrong?

This interrogatory was unanimously decided in the negative. It will be perceived that it makes no provision for "the least of two evils" doctrine, where both evils involve moral right or wrong. It was stated that the nation in many respects, has arrayed itself at the ballot-box against the law of Heaven, and good men, in common with others, have rushed on as if that

law took no cognizance of their political conduct. To vote for immoral men, is to support moral wrong, and God has declared that when such men are elected, whatever scheme of policy they may advocate, "the people mourn." It was urged that to support slavery, duelling, drunkenness or licentiousness, was to support moral wrong; and at the present time, especially, christians should study the word of God to learn those laws by which they must be guided in the exercise of the right of suffrage.

12th Inquiry. Ought christians to patronize publications which oppose the anti-slavery cause? Decided in the negative. Some supposed such publications might be supported for the good which they contain. But to this it was replied, that this cause was one of fundamental importance. The question at issue was one of common honesty, of chastity, of the validity of marriage, of the existence of law, of simple justice; and publications that opposed this cause could no more be patronized, than those which oppose morality in any other respect, although they contain much that is valuable.

A committee was appointed, consisting of Rev. D. Thurston, Rev. Dr. Tappan and A. Willey, to call another meeting of the Convention, and make necessary preparations respecting subjects, time, place &c.

Voted to adjourn, A. WILLEY, Sec.

The Convention was called at an unfavorable time, but the only one which seemed to remain for it this fall. It has made a beginning respecting the great and christian objects for which it was called, and there are strong and willing hands to carry them through. This denomination in Maine, yet take the side of the slave, against all those influences which go to perpetuate his sufferings. A delightful, kind and christian spirit prevailed at the meeting, and it has given form to, and presented to the christian public, many subjects of vast importance, which it is hoped will be fully and faithfully examined. Can these things be longer slumbered over by christians, and they be innocent? "Inasmuch as ye did it not to one of the least of these, ye did it not to me." The efficiency and purity of the christian religion, as well as the honor of its great Author, are at stake.

P. S. The second day for the convention occurred at the same time as the fast for congregational churches in this county, and the convention was adjourned.

It is pleasing to learn of the activity of abolitionists in many places, in visiting their neighbors. This is the season for great usefulness in this way. Go, "two and two," and spend an evening with every candid man in town, and converse with him as you do upon your ordinary business, informing of our objects and facts. We respectfully urge this plan in every town.

If you please, take the Standard with you, &c.

Whigs and democrats both seem determined to throw away their votes in Bangor. The 4th trial for representatives resulted like the preceding in no choice. The friends of liberty there deserve all praise for their fidelity. Such a crisis will come in every town, and we hope it will be as well met.

The Liberty vote in Ohio is reported in the political papers at about 5000. A noble vote, especially when it is recollected that the excitement there was almost equal to 1840.

N. York and Mass. elections are at hand, and will result well for liberty. Its friends are awake and active.

This year's elections will tell of the relaxing sinews of the slave power.

ERRATA.—On returning from the convention last week, we noticed several errors in that number of the paper.

In the article "Liberty Party," perspective is used for prospective. In "Lamentations," for liberty votes coming from Whigs &c. read all liberty votes.

Article, "Henry Clay a murderer," for "we tender thanks to the gentleman"—read gentlemen.

Respecting the Colonization Society at Augusta, for, "with principles or objects," read, without &c.

"In a 'Whig Policy'—first line, for 'they would,' read, They, the Liberty Party would." For Mr. McLane minister to France, read Mr. Cass.

FIRST PAGE.—The excellent sermon of Dr. Humphreys from which the extract was taken, was preached after the murder of Cilley by Graves, which murder, says the Emancipator, (from which the extract is taken), was caused by Mr. Clay, who disturbed the arrangement for settlement, which had been made. We hope it will be extensively read. The fine article from Blackwood on slave labor should be studied. It is the voice of history to this nation.

No slaveholding community can sustain itself. When Rome ceased to subsist by plunder, and attempted to sustain herself upon her labor, she sunk. The British West Indies, before emancipation, fell immensely short of sustaining themselves, and were not the slave states of this country chained to the free states, and from their industry making enormous drafts, they would long since have perished. "So God ordains."

The great reason for the diminished Liberty vote in Vermont is, that the candidate for Lieut. Governor had previously been nominated by the democratic party as their candidate for the same office. This should be a warning to all the friends of Liberty, to separate themselves totally from those pro-slavery systems.

From the Herald and Journal.
Thoughts on the Colored Testimony

The argument now under consideration affirms that the doctrine of the "Colored Testimony Resolution" is totally opposed to the reforming and advancing spirit of the age. To show this brief reference has been made in previous numbers to the moral enterprise, the Bible cause, and the human rights, which forms a distinguishing feature in the character of the times.

In no part of the world's drama have nations evinced so clear an understanding of the "rights of man" as the present; and in proportion to the increasing light is the relaxation of the iron grip of tyranny. Not, indeed, that the doctrine of human equality is universally received; this is not the case; but then despotism, in all its forms, even the most modified, is obliged, with unceasing activity, to maintain its "robber-right" and infernal dominion.

The spirit of enlightened republicanism operating as a hidden cause, producing most salutary effects on the character and policy of human society; and that we will never, again, be intoxicated with the ridiculous notion of the "divine right of kings"—a notion which, in other ages, has been a prolific source of misrule and oppression. Political and Christian liberty is exhilating watchword of the day, and the music of the proclamation is borne on wings of the wind to every land; and the isles of the sea begin to catch the "joy," and millions of eyes looking the vista of coming time, already behold the brightness of a civil as well as a religious millennium.

Once, to be sure, the Christian has sanctioned the operation of that most cruel of all bloody engines, the foreign slave trade, and more, the merciful and immaculate successor of St. Peter could sanctify it in his ample benediction; yea, and for the excellent and Pious John Newton to reside on the African coast, superintending the abominable traffic in human beings, astonished, O ye heavens at this! mark the change of views upon the subject in the course of a few revolving years! Christian world now, with some slight exceptions, look upon the traffic—the traffic especially—in slaves as detestable, inhuman, murderous! Yea, it is regarded even in the legislation of our own country as a piratical crusade against the inalienable rights of man; and doubtless, such soon be the world's verdict, pronounced in terrible thunder, upon the fact of involuntary servitude, or slavery.

"Fly swifter round, ye wheels of time, and bring the welcome day."

All the elements of society feel the excitement of the reforming process now in operation, and they never will slumber soothed to quietude by the influences of sufrages of that day which shall witness disenthralment of all men from civil, ecclesiastical disabilities. Nor is that far distant. Its coruscations, rich and glorious, are athwart the heavens, and soon full-orbed sun will appear, nor meet a cloud to intercept his rays of mercy, but upon the smile of freedom all over the nation! The ice of avarice will melt beneath its power, and the frosty chains of oppression, ignorance, and barbarism will snap asunder, and enthralled millions, loosened from memorable bondage, shall march forth bounding hither to pay their devout adoration to shrine of universal benevolence, filling azure concave with the rapturous shout of liberty.

Whichever way we look we see indications of reform and improvement. The onward march, the all-prevailing genius of Liberty, associated with the purest philanthropy, infusing its benign spirit into all modern institutions, giving them their form and direction, while the happiest results are being realized among all classes of men. Some of these institutions we have mentioned, but time fails us to speak of the Sabbath school, tract, and moral reform associations. Herein bless them in their merciful operations!

We rejoice that we live in this reforming and advancing age,—this age of enlightening benevolence. It is more than the dawn of that millennial era for which we are accustomed to look and pray.

The question now returns upon us. Must we, amidst the mighty moral and political revolutions of our age,—the tottering of thrones—the fear and trembling of despotic dynasties—the ruin of pagan altars and the demolition of the temples of idolatry—the almost simultaneous struggle of nations for republican and religious freedom, and the pealing anathemas of those already redeemed—must we, amidst the grandeur of all these movements, be subjected to the mortification of seeing the church of our choice, our sympathy and our love, throwing a mountain in the way to check the lightning speed of the locomotive of moral reform? While Ethiopia stretches out her sacred, bleeding hands to God, and her sighing sons and daughters on the American continent are panting and looking for the day of redemption—the day when crushed humanity shall rise from its dust and blood, shall the Methodist Episcopal Church be accessory to the perpetuity of their bondage? Shall she join hands with the oppressor, and upon his lapless victim, in addition to political iron, fasten also the more galling chains of ecclesiastical tyranny? We instinctively cry out against the impious act. We plead for our brother in bonds—colored, ignorant, and degraded though he may be—yet he wears the impress and image of our God. He stands forth the insulted and injured slave, date for immortal hopes! For him our Savior "died and rose again," and ever alive to make intercession; and can we, dare we, tread him in the dust?

We ask once more.—Will our church, in this stirring, enlightened age, by legislative enactments, bind herself to the barbarism of darker centuries, and lock up the "acceptable year of the Lord," nor preach deliverance to the captives? Shall repeating lib-

From the Emancipator.
Letter of Inquiry.

Oct. 3d, 1842.

Will Bro. Leavitt find out the truth and publish it, respecting the following statements made at a missionary concert by—

1. Do the colonies in the African settlements of the Colonization Society oppose missionary efforts and assign as a reason that if the missions succeed, the natives will become as wise as they, and this will hinder their own objects?

2. Do the colonists disown and repudiate the idea of being considered themselves as missionaries?

3. Do any missionaries in any of those settlements, declare that the only way to convert the natives is by powder and ball?

4. Is it true that on the fence of a mission house, there are or were four skulls of natives, shot down I believe by Missionary Brown, or at the time of his great spiritual warfare, and on purpose exposed, and allowed there to frighten the natives?

Is this last fact attested by one who saw it?

6. Was there a Southern member on that committee favorable to colonization, who as the documents were read, exclaimed, "Is it possible; can this be colonization?"

[Will some one who knows furnish our friend with this information, authentic?—Ed. EMAN.]

Heathen at Home.

In a late number of the Charleston (S. C.) Observer, a correspondent remarked: "Let us establish missionaries among our own negroes, who, in view of religious knowledge, are as delusively ignorant as any one on the coast of Africa; for I hazard the assertion, that three hundred thousand slaves, speaking the same language as ourselves, who never heard of the plan of salvation by a Redeemer. The editor, instead of contracting this broad assertion adds: 'We fully concur with what our correspondent has said respecting the benighted heathen among ourselves.'"

Supporting Slavery.

Keep it always in mind that the support of either of the old political parties is the support of slavery, and that the only way to withdraw your support from slavery, is to vote against it, and the only way to vote against slavery is to vote for the Liberty party. The sooner we give strength to the Liberty party, the sooner we will bring the great issue before the people, between slavery and liberty. And when once we get at that issue, our triumph is close at hand. The mass of people are anti-slavery, and will show themselves so whenever they take up the true issue.—Every man, therefore, who votes against the Liberty party, helps to prolong the struggle, with all its evils. The sooner we meet it, the sooner it will be over.

Northern Servility.

In a recent letter to a prominent politician of New York city, one of the "democratic" Congressmen from this State, (whom we presume to be Richard D. Davis,) writes as follows: "The base dough-faced truckling of our northern men to the South, galls and mortifies me more than I dare express; and if the people of the North could but know the deep and insulting indignity which southern arrogance imposes on the North, they would never send men here to tolerate it; and before I will sanction by my voice and vote that 21st rule, or any other southern assumption over the north, I will break forth into fragments, and rejoice and glory in the act. I am cured, radically cured, of all my predilections for the South—her chivalry and niggery—her humbugs and presumptions—her insolence, selfishness and domination; and while I stay here I shall profess, and proclaim and practice only what may become a northern man, and one that is proud that he is so. I go for the peculiar institutions of the North against the peculiar institutions of the South; and while the South treats the North as she now does, I am against the South and for the North in all cases whatsoever, and do own no allegiance but to the North, and to her alone. We have yielded too much and too long to the South. It is time, high and full time for the free States to assert their rights in the Union, and to inflexibly maintain them; and to say to the South that if she does not like the Union on such terms, she has full liberty to leave it when she likes, as in it she can remain on no other."

These are my views—I freely avow them in private and in public, and if I do speak on this floor this session on any subject that will bear them, I shall avow them in the broadest and boldest manner: let who will like or dislike it. Every body here knows that I hold them—by my votes and conversation, and I shall not hesitate to speak them on any suitable occasion. But I am so vexed and disgusted with this Congress that I care not to speak in it, or even to do any act to show that I belonged to it—God knows I heartily wish I never had."

ADVERTISEMENTS DISPLAYED IN THE BRAZILIAN JOURNALS.—Opportunity of obtaining a waiting woman for one shilling.—To be raffled for, a waiting woman, with a child 8 years of age, and other objects of value. Tickets may be had at No. 71, Rue de Rosier. "To be sold, a little mulatto, two years of age, very pretty, and well adapted for a festival present (Christmas box.) No. 2, Rue des Laitiers." "To be sold, a wet nurse, mulatto girl, aged 20—has very good milk, her first child about four months old. Rua da S. Pedro, No. 180."—Boston Pilot.

[Glad to see the Pilot notice such incongruities—away in Brazil. By and by it will advert to worse things in our own country.]

HAYTI.—We often hear it said that the attempt of these people to govern themselves is a failure, and we are gravely referred to the neglected agriculture and diminished exports of the island for proof of this. To our apprehension this proves but little. It only proves that the immense exports of the island, while it was a French colony, were the products of severe labor exacted under the lash, and that the negro will not work hard all day in a hot sun, when he can raise all the sweet potatoes, yams and corn he needs by working a few hours.

We believe the population of the island is steadily increasing, and that the country is better governed than Spain, Portugal, and perhaps we may add any of the Spanish American republics. In fact, so far as political economy is concerned, we do not know but Hayti should have the preference over the United States for the last twelve years. The Haytian Republic then is no failure, though not a purely negro community.—Kennebec Journal.

From the N. Y. Tribune.

Funeral of Dr. Channing.

Boston, Oct. 8.

The death of WILLIAM ELLERY CHANNING, the eminent Christian and Philanthropist, the lover of his race, has already been announced in your columns in the appropriate language of heart-felt regret and sorrow. His remains having been conveyed hither from the place of his death were yesterday consigned to their resting place in the peaceful shades of Mount Auburn, amid the tears of a sorrow-stricken multitude, assembled to pay the last token of respect to one whom they had loved and venerated as a good man and a true servant of God.

The funeral rites were performed in the Berrystreet Church, the scene of his pastoral labors and of that eloquence as a preacher for which he was so widely celebrated. The house was filled to overflowing, and among the audience were a large number of our most distinguished men, and many of the poor, who had felt in their hearts the genial influence of Dr. Channing's disinterested sympathy and love for the whole human race.

The services were introduced by the following anthem:

I heard a voice from heaven,
Saying unto me,
Write, from thence blessed are the dead
Who die in the Lord.
Even so, saith the Spirit,
For they rest from their labors.

Select portions of Scripture were then read by the Rev. Mr. LATHROP; after which a most appropriate prayer was offered by the Rev. Dr. PARKMAN. The following hymn was then sung:

Go to the grave in all thy glorious prime,
In full activity of zeal and power;
A Christian cannot die before his time—
The Lord's appointment is the servant's hour.

Go to the grave, for there thy Saviour lay
In death's embraces, ere he rose on high;
And all the ransomed, by that narrow way
Pass to eternal life beyond the sky.

Go to the Grave—no, take thy seat above;
Be thy pure spirit present with the Lord,
Where thou for faith and hope has perfect love.

And open vision for the written word.

Rev. ERA B. GARRETT, for sixteen years the colleague and intimate friend of Dr. Channing, and now his successor in the pastoral office, delivered a beautiful and eloquent address upon the life and character of the illustrious dead. A fear of doing injustice to the speaker would deter me from any attempt to give a sketch of his eulogy, even if I were not restrained by the consideration that your columns are at this time unusually crowded.—There is less need of a report in this case, however, from the fact that the address will probably be soon spread before the public.—I will content myself with saying that it was a just tribute to those noble traits of character which marked the public and private life of the deceased, and which will embalm his memory not alone in the hearts of the lovers of freedom and humanity throughout the world. Dr. CHANNING was a great man, as Mr. Gannett well remarked, not so much on account of superior intellectual endowments, as by virtue of the richer and more ennobling qualities of a heart devoid of selfishness and supremely devoted to God and the best good of man. In other words, he was a great, because an eminently good man. The clearness of his intellect is to be ascribed rather to the purity of his heart than to the gifts of Nature.

"His main design,
The wisdom, prudence, and love of God,
And to his fellow, less observant, show
Them forth."

"Where'er he went,
His lesson still he taught, To fear no ill
But sin, no being but Almighty God."

Dr. Channing had enjoyed better health the past summer than usual. He had spent the season amidst the magnificent scenery of the Housatonic, and was on his way home after a brief sojourn among the Green Mountains of Vermont, where exposure to an atmosphere unusually cold, brought on a typhus fever, which his fragile form could not throw off.—He died at the ripe age of 62 years, and his end was calm and peaceful as his life was useful and beneficent.

At the close of Mr. Gannett's address, prayer was offered by the Rev. Mr. YORSE; after which the following lines were sung:

Calm on the bosom of thy God
Dear spirit, rest thee now;
E'en while with us thy footsteps trod,
His seal was on thy brow.

Dust to thy narrow house, beneath,
Soul to its place on high,
They that have seen thy look in death
No more may fear to die.

At the conclusion of the services, the audience were permitted to drop a tear over his remains before they were borne in solemn procession to their final resting place.

"Gentlest of spirits!—not for thee
Our tears are shed—our sighs are given
Why mourn to know that thou art free
Partaker of the joys of Heaven?
Finished thy work, and kept thy faith
In Christian firmness unto death;
And beautiful as sky and earth,
When Autumn's sun is downward going,
The blessed memory of thy worth
Around thy place of slumber glowing!

O love of thousands! to thy grave,
Sorrowing of heart, thy brethren bore thee
The poor man and the rescued slave
Wept as the broken earth closed o'er thee;
And grateful tears, like summer rain,
Quickened its dying grass again!
And there, as to some pilgrim shrine,
Shall come the outcast and the lowly,
Of gentle deeds and words of thine,
Recalling memories sweet and holy!

Oh! for the death the righteous die!
An end like Autumn's day declining
On human hearts, as on the sky,
With holier, tenderer beauty shining;
As to the parting soul were given
The radiance of an opening Heaven!
As if that pure and blessed light
From off the Eternal altar flowing,
Were bathing in its upward flight
The spirit to its worship going!"

Yours, truly, REV. L.

*Dr. Channing expired in the midst of a gorgeous sunset.

It is stated that a Calhoun paper, called the Spectator, has been started at Washington which has for a leading principle, that it is the duty of the General Government to support slavery in the Slave States.

Dean Swift says a woman may darn her hose, but not her eyes—Curl her hair, but not her lips—and thread her needle, but not the public streets.

General Intelligence.

Col. Webb has been cleared by a flaw in the indictment, and there the case will end.—This was a test question of the power of law against duelling in a free state, the result of which is, that 'justice has fallen in the streets' murder has triumphed, and the officers of justice are defied. We noticed with pain that the whig papers of that city were laboring to turn the public sympathy in Webb's favor.—They did not wish to see him sent to the penitentiary for the same crime of which their favorite candidate for the presidency was guilty. "The wicked walk on every side when the vilest men are exalted."

A Snarl of Governors and Governors in a Snarl.

Governor King sent Governor Arnold to Governor Hubbard, to take Governor Durr, but Governor Hubbard told Governor Arnold to tell Governor King, that he Governor Hubbard, would not deliver to him [Governor Arnold.] Governor Durr, for the gratification of Governor King; as he, Governor Hubbard, did not think that he, Governor King, was a Governor after all—and therefore had no right to send a Governor to a Governor for a Governor.—[Prov. Herald.]

Yes, and this same democratic Governor Hubbard says, that Governor Seward ought to have surrendered citizens of N. York to the Governor of Va. for offences not known to the laws of N. York.

Some English papers are beginning to appreciate and urge the policy of the liberty party in this country, in respect to a reciprocal relaxation of our duties on English manufactures, and of duties on American bread stuff.

MUSICAL VISITOR.—We intended to acknowledge before the reception of this little sheet, which has again made its appearance on our table. It is published by H. W. Day, Boston, \$1, in advance. The Nos. before us contain valuable matter, which we think calculated to be useful on the important subject to which it relates. We wish it success, and shall be glad to receive it regularly.

An extensive fire has occurred in Liverpool, and the amount of property consumed is supposed to be not less than £500,000. Several lives were also lost.

The Russian line of battle Ship "Ingemannland," has been wrecked, and 400 lives lost.

Penalty of Duelling.—In Russia, Prince Degorocki has been reduced to the rank of a common soldier for killing Prince Juschwill in a duel. This is as it should be.

In the United States we make duellists presidents. Which indicates the highest civilization?

ONE ELECTION.—The next legislature will probably consist of 10 democratic majority on joint ballot. The House is expected to have 25 whigs, and 27 democrats. The Senate, 13 whigs and 20 democrats. Shannon, (dem.) is re-elected by over 1000 majority. So says the J. Commerce of the 18th.

"The liberty of speech has a wide range indeed if it extends to Mr. Willey's remark that Henry Clay was a robber and a murderer. If there was any fault in us for our remarks upon this libel of Mr. Willey we are willing to settle it upon its merits."—Bangor Courier.

We thank you, friend Courier, for your offer to put that case "upon its merits." You are the first man who has consented to such an issue, and we believe you will back out. You have publicly charged us with libel, and now we call on you, on the grounds of justice and your own pledge, to prove it. Publish our article first, that your readers may know what you are talking about, and we will publish your testimony. Come, no wincing or evasions now. We told the simple truth, and no man has yet denied it, neither will you.

HAYTIAN INDEPENDENCE.—"We apprehend that the refusal of our government hitherto to acknowledge the independence of Hayti, does not proceed so much from the complexity of its institutions as from the fact that they obtained their liberty by murdering and exterminating their masters." To acknowledge their independence might be considered as approving and sanctioning the means by which they attained it. This would be rather an ugly business for the people of twelve States of our Union."—Kennebec Journal.

We take issue with that paper on the statement, that the Hayti men "obtained their liberty by murdering and exterminating their masters." We are aware that this is the common opinion, and slaveholders have found it convenient to represent it thus; but it is wholly incorrect.—We will refer to this again.

The Ashburton Treaty and the American Tariff are still discussed with warmth by the British Journals.

NEXT PRESIDENT.—The Canton (Mass) Democrat hoists the flag of John C. Calhoun for next President. A portion of the party begins to talk very strongly of Gen. Cass.

Hereafter natives of India are to have a large share of the offices of the E. I. Company.

A Convention is to be formed with France providing for the extension of the limits within which national right of search shall be in force. France it seems yields.

News from Circassia is unfavorable to the Russians.

Sportsmen are having a fine time in Maine. The sea shore is alive with wild geese, ducks and other game fowl. Wolves, bears, raccoons and other game in the interior. We saw a hunter a few days since getting ready to start in pursuit of a large drove of wolves up near the northern eastern line of the State. The bounty is ten dollars on a wolf.—Bangor Courier.

We understand that about 20,000 were present at the Miller gathering in Salem, on Sunday week.

THE ROYAL FAMILY.—The following were the annuities to the Royal Family in the year ending 5th of January, 1841:

The Duke of Sussex,	£21,000
The Duke of Cambridge,	27,000
The Princess Mary, now Duchess of Gloucester,	15,958
The Princess Sophia,	16,958
The Princess Augusta,	11,246
The Princess Sophia, of Gloucester,	7,000
Her Majesty Adelaide, the Queen Dowager,	100,000
Her Royal Highness, the Duchess of Kent,	30,000
The trustees of Prince Leopold, now King of the Belgians, (a part repaid),	50,000
The Duke of Cumberland, now King of Hanover,	21,000
The servants of King George III, Queen Charlotte, and Queen Caroline,	14,065

Charge for the Royal Family, exclusive of the Queen and Prince Albert. \$313,107 [U. C. British Colonist.]

COLT'S SUB-MARINE BATTERY.—Yesterday afternoon, at four o'clock, the Battery was thronged with an immense crowd of spectators waiting to see the result of the trial of Colt's sub-marine apparatus. Castle Garden also, was filled with spectators, and numbers put off from the shore in boats, to observe the result of the experiment. The vessel to be blown up lay moored in the stream, about a hundred yards from Castle Garden. She was a brig of about 800 tons. Her masts were standing as high as the topmast; but, with the exception of a few ropes to serve as stays, all her rigging was taken off. Colt, the operator, stood upon Governor's Island, from which wires extended to the powder beneath the vessel, a distance of half a mile. The signal concert was the firing of three guns; and the last as a signal. The third gun was no sooner fired, than instantaneously almost, the electricity was communicated—through the wires to the submarine magazine, which exploded, throwing up the vessel in fragments, seen with difficulty here and there amid an immense mass of water and smoke. The water was thrown in a column to the height of nearly 100 feet. When the agitation subsided, nothing was seen of a vessel, save in the form of pieces of boards, heavy masses of timber, and a portion of her hull.

The result of the trial was highly satisfactory, and a loud shout from the multitude on shore testified their approbation. There is no doubt that this apparatus can be used with effect upon a hostile vessel blockading a harbor. The force of the explosion was prodigious—as was shown by the sudden raising of such a mass of water to such a height, and by the total dispersion of the timbers of the vessel. As a winding up of the whole, numerous boats with boys, who seemed of the opinion that all theory should be made subservient to practice, were engaged in securing loose timbers and towing them off, with a view to make a practical use of them.

MORE OF THE FLORIDA WAR.—The sum of one hundred and seventy-five thousand dollars has been appropriated by Congress, to indemnify the State of Georgia for money actually paid out by the State to her militia who were in service in '1835 '6, '7, and '8.

Some of the Whigs of New York have proposed Mr. Seward as Vice President, in connection with Mr. Clay for the Presidency.—The Evening Journal says he declines the proffered honor. He prefers not to be hatched into that team.

By a close estimate, it has been found that, if the land fund was equally divided amongst the people of the United States, each one would get half a cent.—Ex. Paper.

BEAUTIFUL REPLY.—Not many months since while some young people were discoursing upon the easiest mode of leaving the world, whether drowning, freezing, etc., were the least painful, a Miss of fifteen was asked how she should choose to die who replied: "I wish to die the death of the righteous."

The budget of Prussia is about to be reduced one and a half millions, and this sum applied to internal improvements.

The Polish Army is about to be reorganized and to consist of 18,000 men.

In the East a collision has taken place between the Maronites and Druses: A camp of 20,000 or 25,000 men has been formed at Malatia.

JOE SMITH ARRESTED!—Such is the report brought to St. Louis by the steambark Ananrah of Oct. 6. It is said that he has been taken to Carthage, the county seat of Hancock county, to be examined.

HANGING FOR FUN.—Five men have been indicted in Campbell county, Tenn. for the murder of a slave. They had all got into a drunken spree, and under the influence of liquor, enticed the negro into a loft, and hung him for fun intending to cut him down in a moment or two before life should be extinct.

THE KING OF HANOVER.—This cupid of 72 has contracted a marriage with Madame de Beulwitz, a widow, "fat, fair and forty."

Major Kirby, of the U. S. Army, died at Fort Kirby, (Eastport) on Friday last, aged 39 years.

IMPORT OF OIL.—During the month of September, there arrived at various ports in the United States, 8 ships, 3 barques, 5 brigs, and 8 schs., engaged in the whale trade; bringing 11,073 bbls. sperm oil and 12,902 bbls. whale oil, which is double the quantity received during the corresponding month last year.

SHIPWRECKS.—Bark Plato, Butler, of N Bedford, from Indian Ocean, with 1600 bbls. whale oil, was wrecked on Montaug Point, at 4 o'clock, last Friday morning. Mate and four hands lost.

H. B. M. steam ship Spitfire, was totally lost on the 10th ult on Half Moon Key Reef. Crew saved; vessel total loss.

APPLES.—A gentleman at Red Hook, on the Hudson river, recently sold twenty four hundred barrels of apples, all of his own raising, for 3600 dollars.

The Emperor of Austria has issued an ukase, like that of Nicholas of Russia, forbidding the nobles of Transylvania to beat their serfs with sticks. It also allows the serfs to hold property.

In Portugal as in Spain they cannot get money to carry on the Government.

Apple trees in Virginia have borne a second crop and blossom for a third.

Shipwreck and Loss of Life.

The schooner Seminole, Capt. Morein, of New Orleans, sailed for Philadelphia from Havana on the 29th of August last.

The ship Wm. Engle, which arrived at New York on the 29th Sept., reports having sailed in company with the Seminole from Key West on the 3d of September. On that night a gale commenced, which lasted till the next day; silence which time there has been no information of that unfortunate vessel or her crew and passengers, which leads us to suppose that she must have been lost in the storm.

MARRIAGES.

In this town, on Sabbath evening, by Rev. Eli Thornton, Mr. Milo Calkin, of the Sandwich Islands, to Miss Eveline Johnson of this town. We understand that Mr. & Mrs. Calkin expect soon to embark for the Sandwich Islands.

In East Windsor, on Monday last, by Rev. E. Merriam, Charles H. Source, Esq., of Bolton, Mass., Malvina, daughter of the late Rev. Josiah Houghton, of E. W.

In Bethel, by Rev. C. C. Cone, Capt. Stephen P. Huntington, Jr., of Hartsfield, to Miss Theresa C. Chapman, of Bethel.

In Bath, 9th inst., by Rev. Mr. Ellingwood, Mr. Alexander Robinson of that town to Miss Almira Harris of Boothbay.

In Boothbay, 27th ult., by Rev. David Cushman, Capt. Robert Sprout of Bristol, Mass., to Miss Mary W. daughter of John Leishman, Esq., of Boothbay.

In Norridgewock, Mr. William Jewell of Bangor, to Miss Emily B., daughter of Hon. James Bates.

In Augusta, 16th inst., by Rev. James Pearl, Mr. Daniel Doolittle of Mt. Vernon, aged 75, to Mrs. Cynthia Allen of Augusta, aged 44.

In Waterville, by Rev. Mr. Sheldon, Rev. Mylon Merriam of Gorham, Vt., to Miss Diantha, daughter of Dr. Nathaniel Russell.

DEATHS.

In West Amesbury, Mass., Sept. 22, after a short sickness of about 24 hours, Mrs. Myronia S. Morse, wife of Mr. Alden B. Morse, and youngest daughter of Capt. John Sanborn, East Kingston, N. H.

In East Boston, Mass., 11th inst., Mrs. Caroline G. Phelps, wife of Rev. A. A. Phelps.

In Madison County, Middle Florida, about July 15, of congestive fever, Mr. Benjamin T. Perham, a native of Farmington, Me., aged 36.

In Vassalboro', 10th inst., Hampden Keith, Esq., aged 66 years.

In Portland, Mr. Henry Moser. He hanged himself. He was a journeyman coachmaker, a bachelor, of good character, in good health, and not needy.

In West Waterville, Oct. 6, of a quick consumption, Mr. Ebenezer Holmes, aged 61.

Hallowell Price Current.

CORRECTED BY R. G. LINCOLN.

ASHES, per 100 lbs.	5	5	5	OILS,	Carriers' per bbl.
Pot,	1 00	1 12	1 25	White,	13 50 a 15 00
BEANS,	1 20	1 25	1 35	Yellow,	12 50 a 13 50
Peas,	25	30	35	Red,	11 50 a 12 50
CORNFLOUR,	25	30	35	White,	11 50 a 12 50
COFFEE,	25	30	35	Yellow,	11 50 a 12 50
St. Domingo, 9 a 11				Red,	11 50 a 12 50
Java, 13 a 15				White,	11 50 a 12 50
COAL, 7 00 a 7 50				Yellow,	11 50 a 12 50
COD-FISH, 2 00 a 2 50				Red,	11 50 a 12 50
FLOUR, 5 00 a 5 25				White,	11 50 a 12 50
GRAIN,				Yellow,	11 50 a 12 50
Corn, our country,	75	a		Red,	11 50 a 12 50
do. yellow flat,	25	a		White,	11 50 a 12 50
do. white,	25	a		Yellow,	11 50 a 12 50
Oats,	15	a		Red,	11 50 a 12 50
Wheat, 1 00 a 1 12				White,	11 50 a 12 50
Rye, 67	a			Yellow,	11 50 a 12 50
Barley, 40	a			Red,	11 50 a 12 50
Pens. field, 62	a			White,	11 50 a 12 50
Marrowfat, 1 00 a 1 75				Yellow,	11 50 a 12 50
HAY, 10 00 a 12 00				Red,	11 50 a 12 50
IRON, P. S. L. O. S.,	5	a		White,	11 50 a 12 50
Swe. cast. 5 a 5 51				Yellow,	11 50 a 12 50
do. do. extra sizes,	4 1/2	a		Red,	11 50 a 12 50
Eng. ft. rd. & sq.,	5	a		White,	11 50 a 12 50
do. do. ref'd, 4 a 4 1/2				Yellow,	11 50 a 12 50
Horse n' rds, 6 1/2 a 6 1/2				Red,	11 50 a 12 50
Spike do., 6 a 6 1/2				White,	11 50 a 12 50
Shoe shapes & plates,	6	a		Yellow,	11 50 a 12 50
Swee'd steel, 8 a 8 1/2				Red,	11 50 a 12 50
Gumma do., 12 1/2 a 13				White,	11 5

